may soar into the highest skies, plunge into the lowest deeps, reach forth to the farthest and loneliest ranges and probe into the innermost recesses; and yet it is the same *One* we come upon. He is the One only, undivided, indivisible, inseparable, perfectly absolute One. Thus we find the purpose and the perfection of our lives in adoring Him as the *One* God—the five fingers folded into *one* grip ; the two eyes adjusted into *one* sight; the two ears attuned to *one* note ; the myriad pores of the body converging avenues to *one* life ; night and day the alternating dispensations of *one* Providence; the rotating seasons diverse phases of *one* panoramic exhibition of love and beauty; sages and saints the unbroken and perfectly harmonised witnesses of *one* wisdom and goodness, love and grace; the gospels of the world the beads in the rosary of *one* praise from pole to pole and from end to end of the universe ; the stars above and the flowers below, the air that pours in and the light that rays forth, all, all congregated at *one* tabernacle chanting the *one* hymn of *The One only without a second* *Ekameva adwitiyam* of the Rishis.

Even our shallowest conception of God's transcendental

attributes fills us with awe and
astonishment. We feel that
before Him we are feeble and powerless.
We feel we are
in absolute subjection. All the strength of
our manhood
may beat against His laws, but we cannot
break them.
With deepest reverence and absolute self-
surrender, may
we prostrate ourselves before His Foot-
Stool, worship and
adore Him, glorify and exalt Him, sing and
praise His doly
Name!